

A

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Revival of Religion in Rhode-Island.

THIS work has excited the attention and admiration of a great many people. It began in July 1819, in the town of Smithfield R. I. under the improvement of Clarrissa H. Danforth, a female preacher. from Vermont, who made her first visit to Rhode-Island about that time. Many (doubtless led by curiosity) turned out to hear the female preach, and notwithstanding it appeared strange, and out of the common line of tradition ; many of those who were considered competent judges, were constrained to acknowledge that she admirably preached the Gospel of Christ. I am informed, that almost all the houses erected for public worship in that region, have been opened for her ; and multitudes of people, and some of all ranks, have flocked to hear her. And hundreds in different parts of the State have since professed experimental religion, have reformed their lives, and are

bringing forth fruits meet for repentance ; and appear to love God and one another, and are sweetly united to follow the Lamb. Ministers of different persuasions, have engaged in the work, and have seen their labors blessed, and their respective flocks have been greatly increased. This revival, has also spread into some towns in Massachusetts, and into some towns in Connecticut. And notwithstanding it has been so great, and so general ; yet it has been very solemn and gradual. I do not certainly know the exact number of those who have professed to experience a change since the work began : But, from what I can gather from the calculations of others, who have been more immediately acquainted, there has been about three thousand souls who have professed faith in Christ, within about sixteen months, in that region.* Several of our Ministers have visited the state, in the course of the work, viz. Elder Jonathan Woodman, Elder Pettengaile, from New-Hampshire, and Elder Daniel Quimby, from Vermont.— Elder Joseph White from Standish, S. M. has been labouring among them with good success for a number of months past. And by his last communication, it appears that

* About as many as the Apostle Peter, won by one short exhortation.

he has baptized 91, since last May ; and he stated that several others stood as candidates. In September last, I visited them myself, and can truly say, that it was with me, as it was with Barnabas, when he was sent from Jerusalem to Antioch. "Who when he came and had seen the grace of God, he was glad." My visit was short, but very agreeable. I attended, I think, seventeen public meetings, and can say, that I enjoyed a measure of the divine presence in them all. Our first meeting was a Quarterly Meeting, holden at Burrilville, where I met a large number of people, and had the pleasure of hearing a very solemn and weighty sermon, delivered by Elder Ray Potter.— On the second day of the meeting, which was the Sabbath, I enjoyed much freedom in preaching the word, and at the close, administered the Lords Supper to a large number of brethren and sisters, who appeared, and conducted in all respects, as if they discerned the Lords body. An holy solemnity rested on all the communicants, while signs of sorrow for sin, joy for pardened guilt, and love to the Saviour, seemed to mingle in every countenance. I also attended a general meeting at Smithfield Academy, where I preached again, and at the close, by the request of Elder Ray Potter,

gave him the Right hand of fellowship, and received him as a member of the united Churches, to which I belong, and a fellow labourer in the gospel of Christ. After which Elder White, Elder Potter, and myself (at the request of the Church of Christ in Smithfield) Ordained three deacons.—Then repaired to the water, and baptized one person, and after returning to the Academy, gave him, with a number of others, who had been previously baptized, the right hand of fellowship, as members of the Church of Christ in that place. We then proceeded to communion, which was solemn and refreshing. This Church then consisted of three members, in good standing.

I also attended a communion with the Church in Providence, and enjoyed much divine consolation with them. I also, enjoyed several interviews with the public preachers, which was very edifying, particularly at Elder Potters and at Elder Henery Tatem's. Elder Tatem is Pastor of the Church in Crunston, and in the course of the revival has baptized about 130 persons. Elder Potter, had at that time baptised 44. And since my return, I have received a communication from him, stating, that he has lately embodied a Church at Pawtucket. Finally,

from all the information I could obtain by others, and from all my own observations while I was among them ; I think I may safely say, it is the Lords doing and it is marvelous in our Eyes. And my prayer is, that it may spread ; and keep spreading, till the kingdoms of this world, shall become the kingdom of our Lord, and of his Christ. The number of the Churches, and the number of members in union with us in that State, will probably appear in my next.

WEARE N. H.

A great revival has been experienced in the course of the present year, in the town of Weare, it began about twelve months ago, very small at first ; and gradually increased till the month of February, and at that time it began to be more general, and has progressed till about 60 persons have been hopefully converted. Some of all ranks, have become the subjects of this glorious work, In the month of September, I was informed that 39 had been baptized, among whom was one Captain, with his Lieutenant, and Ensign, and several of his Sergeants. It must be a pleasing sight, to all the friends of Zion, to see her thus lengthening her cords, and strengthening her stakes, and breaking forth upon the right hand and the left. And to see those who are filling the

ranks of worldly honor, willing to forsake all for Christ, enlisting under his banner and falling in, and filling up the ranks among his humble followers of Christ. Elder H. D. Buzzell, informed me, that the work was gradually spreading, and the prospect still encouraging.

STRAFFORD Vt.

A refreshing season has been witnessed by the brethren in Strafford, God has been graciously pleased to pour out his spirit on the inhabitants of that town once more, and a number have experienced religion for the first time, and become the humble followers of Christ. This Church was small in the beginning, and has passed through various trials ; But they have had joys as well as sorrows, and have been blessed with an increase of members, and are still growing. The particular number converted or baptized in the course of the present year, I cannot give, as I have not received any communication in writing ; but understand by verbal report, that the work has been glorious. I also understand that there has been revivals in a number of other places in Vermont, of which I intend to give a more particular account, as soon as I shall receive it in writing from the Elders living in that region.

Yearly Meeting Accounts.

The minutes of the Yearly Meeting holden at Mountvernon S. M. Sept. 2d, 1820, state, that the Churches composing the Edgecomb Quarterly Meeting, are generally in good union. And that some of them have of late, been favoured with revivals and some additions. They also state, that the Churches composing the Montville Q. M. are in good standing, and regularly attending to gospel order. And that all the Churches West of the Kennebeck river, belonging to the Farmington Q. M. are in good union. And that the most of them have of late been favoured with revivals, and that love and harmony is prevailing among them.

That the Churches which compose the Gorham Q. M. are in general union, have good seasons, and in some places reformation and additions. Particularly, in Raymon S. M. and in Ossipee N. H. They also state, that at that meeting they received into fellowship three ordained Ministers, and with them four Churches—viz. 1. A Church in Bowdoinham S. M. which was gathered and organized Nov. 7th 1818. By the instrumentality, of Elders, Humphrey Purrington, Joseph Robinson, and Josiah Farwell, their present number of baptized members is 42. Ordained minister, JOSEPH ROBINSON.

2. A Church in Gardiner, S. M. which was gathered and organized by the above named Ministers, July 15th 1820, and considered under the care of Elder Robinson. Their present number is 13. Elder Henry Meder has recently moved into the town, and will doubtless improve his gift among them.

3. A Church in Bowdoin S. M. which was organized Feb. 6th 1818, containing 19 members, and

4th A Church, part in Bowdoin, and part is Lisbon? Their present number not mentioned. Their Ordained Ministers, HUMPHRY PURRINGTON, and NATHANIEL PURRINGTON.

Yearly Meeting in Parsonsfield.

The Yearly Meeting in this town, holden the 4th and 5th of the present month, was a very solemn and affecting season. On the first day of the meeting, after attending to the reports from various parts, at two o'clock P.M. the corpse of Mr. John Blazo, (who had lived in the neighbourhood from its first settlement, and had died suddenly with the Lock Jaw, by an injury in one of his thumbs.) Was brought into the meeting-house, followed by a long procession of near and distant relatives, and a very large concourse of peo-

ple present. At the particular request of the friends, a Sermon was delivered on the occasion by John Buzzell. From Isiah XCII, 23. "Who among you will give ear to this? Who will hearken and hear for the time to come?" The scene was solemn, and the Congregation was much affected and many, who had before appeared to be light and vain, and putting the Evil day afar off; put on a different countenance, and shew signs of repentance, and a resolution of an amendment of life. On the second day of the meeting which was the Sabbath A. M. a Sermon was delivered by Elder Enoch Place, well adapted, instructing and quickening to the hearers. P. M. a Sermon by Elder Jonathan Woodman which was delivered with life and power, and followed by several pithy exhortations. All which appeared to have a good effect; and which we have good reason to hope, will be lasting with many, and prove the beginning of another glorious revival of religion in this town. Several have already given us good evidence of their sincere repentance of sin, and of genuine faith in our Lord Jesus Christ. A general solemnity seems to rest on all around, many of the old saints are fervently engaged in praying for the out pouring of the spirit, and an ingathering of souls, and some which have been

slumbering, seem to be trimming their lamps to meet the Bridegroom. Elder Z Jordan, and Sister Judith J. Prescott (a female preacher) have both tarried in the town since the meeting, and have been improving their gifts in different sections of the town and their testimonies appear to be well received, and to have good effect on the minds of the people, and we trust that their labors will not be in vain in the Lord. At the yearly meeting we received a good report from the Churches composing the New-Durham Q. M. viz.—That they were in general steadfast, and in a comfortable state, and that a very glorious revival had recently taken place in Candia N. H. That about 50 members had been lately added to that Church; and that the work was gloriously spreading in the town of Deerfield adjoining. They also stated that Elder Dodge, from the state of N. Y. attended their Q. M. and brought a good report from our brethren in the West. That the work of the Lord has been glorious in that section of the country. And that the four young Churches, which compose the Bethany Q. M. were in good standing; and contained 350 members.

An Account of Churches returned since my first.

BARRINGTON, N. H.

This town which is large, has been highly favoured of God, the first Church in this town, was small, at the time of my first acquaintance with it; and was one of the four Churches, which composed the New-Hampshire Q. M. at the time of that establishment. But GOD has since graciously poured out his spirit on the inhabitants, and blessed the labours of his servants. And Granted them revival after revival, until the reformation has spread into about every section of the town. There are now four Churches in Barrington; all in good Standing. The 1st contains 90 members. The 2d contains 102 members. The 3d contains 90 members and the 4th 35 members. The whole number amounting to 317.

Their ordained Ministers, MICAHAH OTIS, ENOCH PLACE, and NATHANIEL BERRY.

OSSIPPEE, N. H.

There are two Churches in Ossipee, they are both in good standing, and in a Prosperous State. They have had a precious Season, and revival among them in some parts of the town, the present year. A goodly number have given evidence of a change of heart, but I do not know the number that

have been added. The first Church, contains at present 42 members. And the second Church contains 24. Ordained Minister, MAYHEW CLARK.

WAKEFIELD, N. H.

The Church in Wakefield, have had a cup of mixture, and have alternately experienced joys and sorrows. Some times they have enjoyed very happy Seasons, and at other times they have had to pass through trying labours: But I am informed of late that those labours have pretty much subsided, that their state is more tranquil, and the prospect more encouraging. Their present number is 24.

WATERBOROUGH, S. M.

The Church in Waterborough has been favoured with several revivals, and they have experienced many glorious refreshings from the presence of the Lord. And have had many added: But of late have suffered much by reason of the innovations introduced by Jacob Cochran, (a man whose character is generally known) and propagated by those he called his Ministers. Such as new rite of Baptism, a revival of the ancient pascal supper, or passover, connected with kissing, as an ordinance, singing and dancing in public Worship, with a number of

other bodily exercises which decency forbids my naming here. These new things, under the name of the purest kind of religion, connected with pretended miracles, such as healing the sick and baptizing with the holy ghost and with fire. &c. &c. excited the attention of a great many people, of different denominations, hundreds flocked to see and hear, and were on tiptoe to find out the mystery. And to the unspeakable mortifications of many, they found it to be the mystery of iniquity. And no doubt a number of sober, well disposed, and well meaning people, and even some that were public teachers, were carried away by the dissimulations of Cochrane and his pretended Ministers. But such, as soon as they discovered that his new plan led into licentiousness retreated, and a number of this character have returned to their former brethren, confessed their wanderings, and it is hoped, that they will be more vigilant for the future. A number of the members of the Church in Waterborough, were carried away among others ; and have been very jealous of Cochranism, which has been a great grief to the Church in general, and has caused a time of mourning among them. Some have returned ; and others who have not publicly confessed their errors, have ab-

stained from those extravagancies, and appear to be sober minded and attentive to religious meetings as usual. On the whole, Cochranism, in that region is at a very low ebb, and those things which have been practised among them, have perished in the using of them. And the probability is, that the brethren in Waterborough, will yet see good days, and we hope another glorious revival. Their present number of baptized members is 90. Ordained Ministers, PELATIAH TINGLY, and HENRY HOBBS.

HOLLIS, S. M.

The Church in Hollis, is small at present, but in good standing, they have no ordained Minister, but constantly keep up the worship of God, and Church discipline among themselves, and live in beautiful harmony. They have some excellent gifts of exhortation and prayer. A number of serious people attend their meetings ; and I thought when I visited them last, that there was a prospect of an addition. Their present number 15.

N. B. Elder Humphrey Goodwin, resides in Hollis, but at a considerable distance from this Church, and visits them occasionally.

MONTVILLE, S. M.

There are two Churches in Montville and both said to be in good standing. The first contains 79 members, and the second contains 34 members. Ordained Minister, MOSES M'FARLAND.

Elder Allen Files, a single man, has also been labouring in this region with good success, for about two years past.

CAMBDEN, S. M.

The Church in Cambden, is also said to be in good standing at present, and contains 60 members. A young man by the name of Samuel Robins a member of the same Church, has lately began to preach the word, but at present is very much out of health.

SUMNER, S. M.

The Church in Sumner is young, and at present small. The returns, state, that they have 15 baptized members, and that there were four or five, who stood as candidates for baptism. They also state, that William Woodsome, a member of the same Church, has been preaching the word in that region for some time past, and that he has been duly examined of late, at a Church meeting, in the presence of Elders Zachariah Leach, Samuel Burbank, and Zachariah

Jordan, and received their approbation; and we trust that he will be useful among the people in that quarter.

DANVILLE and MINOT, S. M.

This Church also began small, but has been gradually increasing. They have had many solemn and refreshing seasons, and I understand that they are still in a prosperous state; and pressing toward the mark. They have no Ordained Minister settled among them. But Nathaniel Sturges, who is a member of the same Church, has frequently improved his gift among them as a preacher, and I believe has been well received. Their present number of members is 32.

STANDISH, S. M.

The Church in Standish, has experienced a number of precious revivals, and many souls have in that town, been convinced of sin, and hopefully converted to God. It is a melancholly fact, that in Standish, as well as in other places, a number who have professedly set out to follow the Saviour, have turned again to the weak and begarly elements of the world. And it is equally as true, that many others have been well engaged in the cause of the redeemer; and

steadily pursuing the footsteps of the Saviour, some have indeed endured unto the end, and have died in the triumphs of faith, while others are still persevering in the duties of religion, and urging their passage through all opposition toward the heavenly land. Many, also, who have professed religion in Standish, have removed to other parts of the country, and now help to fill other Churches in the union. I have thought that they have suffered some for want of a steady careful watchman among them, yet God has blessed them, and increased them from time to time. Their present number of baptized members in Standish is 33.

N. B. Elder Joseph White, who is now successfully labouring in Rhode-Island. And Elder Allen Files, who is labouring in the region of Montville, as before stated, are both regular members of the Church in Standish.

LEWISTON, S. M.

It appears by the account given me in writing by the Clerk of the Church, that the work of the Lord began in the north part of Lewiston and its vicinity, in the summer and autumn of 1817; and progressed until a goodly number were turned from Darkness to light; and from the

bondage of sin into the glorious liberty of the gospel, by the washing of regeneration and that on the 3d of Sept. 1817, Elder Josiah Farewell, combodied a Church in that place, consisting of twenty members young and old. Since which time, Elder Benjamin Thorn, a member of the same Church, has been received and considered by them, their Pastor and teacher. The work has still spread, and the number of believers increased. Twenty three have since been added, and they have lived in beautiful harmony, they have never had occasion to withdraw the hand of fellowship, but, from only one member. They have built them a comfortable house for public worship, with the assistance of a respectable society, that associates with them. And they appear to be in a prosperous state. Their present number of baptized members is 42. Ordained Minister, BENJ. THORN.

HEBRON and BUCKFIELD, S. M.

This Church, was once the charge of that humble servant, and faithful minister of Jesus Christ. Elder JOSEPH HUTCHINSON, whose memory will ever be precious, to those who were acquainted with his gift and virtues. Since his death, they have passed through changing scenes of sorrow

and joy, sometimes there have been glorious revivals, and at other times trying scenes of labour among them. At present, there is no particular difficulty subsisting among them, as my informer writes,* "But somewhat divided in mind, respecting outward forms and ordinances." I think it probable that somebody or other, has been trying to instill into their minds the idea that the outward gospel ordinances are not meritorious, and therefore unprofitable, and ought to be laid aside, but if we allow that ground of reasoning, we may as well lay aside every religious duty, and dispence with every gospel requirement: for there is nothing that we can do, that is meritorious.

But after we have done all those things, which Christ in the gospel requires of us to do, in the deepest humility, we may, and ought to say, "we are unprofitable servants;" for our salvation is entirely of grace; from the foundation to the top-stone: But it cometh to us, through faith, by submission to God, in doing his commandments, enjoined on us in the gospel of his son Jesus Christ; and the right use of those means of grace, which he has devised. I hope, therefore, that my brethren every where, will be careful of falling into a spirit of criticism,

* Deacon Joseph Hutchinson.

about things indifferent, and striveing about words to no profit, which only tend to the subversion of the hearers. And serve, only, to make divisions among brethren ; and to raise a spirit of emulation among them ; and to throw them all into disorder. We ought rather, to be concerned to know that our hearts are renewed by, and established with grace, and to make our calling and election sure. By adding to our faith, virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. And always remember that our blessed Master has said, by this shall all men know that ye are my disciples, if ye have love to one another. And "if ye love me, keep my commandment." The present number of members, now standing in Hebron Church is 75.

LINCOLNVILLE, S. M.

I am not personally acquainted with the state of the Church in Lincolnville ; and as the return states nothing in particular only its number, I cannot at present give my readers any further information, than that their present number of baptized members is 101. Ordained Minister, JOHN LAMB.

A few remarks on genuine Faith.

Faith, is considered in the holy Scriptures, a fundamental principle in the doctrine of Christ. The exclusive term of justification before God. And it is imputed for righteousness to all those who possess it. And by it they obtain witness that they are righteous in the sight of God; and a testimony that they please him. Since, therefore, our eternal all, seems so much to depend on our having a genuine faith, it appears important, and highly necessary, that we should rightly understand the nature and origin of faith. The way and manner of obtaining it, and its operations and effects on us when obtained. The inspired Apostle when describing the nature of faith Heb. xi. 1. says "Now faith is the substance of things hoped for, the evidence of things not seen." Therefore we see, that in order to Constitute a proper subject of faith, there must be both substance, and evidence i.e. a substance invisible to us, and yet containing all those things promised to us, and hoped for by us, for, those things which are visible to us, or things that we see, are the subjects of knowledge, and not of faith. For what a man seeth why doth he yet hope for? but those things that certainly exist out of our sight, are the proper subjects of faith. And in or-

der to an act of faith in us, there must of necessity be an evidence to us, witnessing to our understanding, that those things do really exist. And if they are things hoped for, where they are to be found, and how they are to be obtained. For no man can believe any thing against his reason, and it would be unjust, and even cruel to condemn a rational creature for not believing in a substance, or thing, that he has no evidence of. Therefore, to remove every excuse from the sinner, which he might suggest to excuse himself for his infidelity, the Apostle says, that faith, is, the evidence of things not seen, viz—1. "The substance of things hoped for, and 2. The evidence of things not seen." Thereby, signifying, that God has granted to us sufficient proof, or evidence, of every truth, which he requires us to believe. For instance, the creation of the world, by the word of God, is a proper subject of faith. Heb. xi. 2. "Through faith, we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear." That is to say, the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse. viz.

those, who deny the being of an eternal, invisible, all wise, all powerful, self-existent, self sufficient God, are inexcusable—“Because, that which may be known of God, is manifest in them; for God hath shewed it unto them.” In as much, as we know, that *nothing* could not produce *something*, and the spacious globe on which we stand, with all its variety, and the innumerable globes visible to us, with which it is surrounded, and all maintaining their proper order, could not be the effect of giddy chance: but must be produced by a great first cause. Therefore, our very beings as men, being made intelligent, after the similitude of God, with every created thing we turn our eyes upon, clearly demonstrate his being, his excellence, and perfections. Again, that faith which was once delivered to the saints, and by which every true believer is justified, and by which the just shall live, is said to be the gift of God. Eph. ii. 8. That Jesus is the author and finisher of it. Heb. xii. 2. And that it is the first of the spirit. Gal. v. 22. These passages plainly shew, 1. That God is the origin of all true faith, that it emanates from him. 2. That Jesus Christ is the author and finisher of it, viz. He is the author of our faith, in as much, as he by his death and sufferings, hath aton-

ed for our sins, and purchased for us this precious gift. And he is finisher of it, because, it is he that speaks peace to the believing soul. 3. Faith, is said to be the fruit of the spirit, because it is wrought in the soul, by the convincing operations of the spirit. Now, in order that we may obtain this precious faith, we must attend to that evidence, which God has given to us, of those things which he has promised to those that believe the gospel of his Son Jesus Christ. For, although, the gift of faith, is of God; the act of faith, is by the creature. For instance, we believe any fact, unseen by us, by the hearing of substantial or credible evidence, hence, the Apostle tells us that *faith* cometh by *hearing*, and hearing by the *word of God*. The evidences which God gives to mankind of the truth of the gospel, are both substantial and credible, and cannot fail of producing a genuine faith in any rational person, who pays that diligent attention to God, which he requires in his word. For he saith "hearken *ailigently* unto me, and eat ye that which is good, and let your soul delight itself in fatness." Incline your *ear*, and come unto me, *bear* and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David. See Isia. lv. 2 and 3. God has made

men with eyes to see, and ears to hear, and hands to handle and feet to walk, and a heart to think, and a soul to understand. And has endued them with rational powers and faculties, and through the appearance of divine grace, by the mediation of Jesus Christ, has capacitated them to see and hear, and understand, and submit to all his gospel requirements, if they will; but if they will not, they alone must bear the awful consequence. They will have no one to blame but themselves. God, has called, and they have refused, and rebelled, And he has said, that they that refuse and rebell, shall be devoured by the sword.— While on the other hand, those that are willing and obedient, shall eat the good of the land.

God first manifests himself by these evidences to us, and then requires us, to hear-ken diligently unto him, and look unto him and believe him, and submit to him, and obey him, &c.

The evidence granted to us in a gospel land, are severally three, but unitedly one.

1. The spirit of truth which testifies of Christ, and reprove the world of sin of righteousness and of judgment.

2. The scriptures of truth which were written by inspiration of the holy ghost.

3. The Preached word, by the Ministers of the gospel, who are qualified and sent forth to testify repentance toward God, and faith in our Lord Jesus Christ. These three, unitedly agree to substantiate the same things to the creature—viz. 1. That God is a holy pure, and just being. 2. That the law given to man was good and required perfect obedience. 3. That we have all sinned. 4. That Jesus Christ has by his life and doctrine magnified that law, and made it honourable. And by his death, suffered the penalty due to sinners, finished transgressions and made an end of sins, and made a full and complete atonement, and brought in an everlasting righteousness, and being delivered for our offences, and raised again for our justification, has opened for us, a lawful door of hope. And, now, commands all men every where to repent. And promises salvation, to all who believe and obey his word, but threatens with damnation all those who believe not.

Now, when the creature begins to hear-ken diligently to this evidence of things not seen ; the spirit of the Lord begins to open his understanding, and he begins first to believe that there is a God, with some realizing sense, and to have some realizing view of the character of God, i. e. of his pu-

rity, of his righteousness, and of his holiness, and justice. And here he begins also, to see and feel his own impurity, unrighteousness and unholiness, and his exposedness to the wrath of God, on account of sin. And being ignorant of the righteousness, which is of God by *faith*, he flies first to establish a righteousness of his own by the deeds of the law. But finding all his efforts useless and vain, and only tending to increase his burden, and enhance his guilt, he dies to all hopes of obtaining justification by legal performances ; and begins now to hearken more intently to the charming sound of the gospel, which only commands repentance towards God, and faith in our Lord Jesus Christ ; and promiseth *justification* by *faith* alone, without the deed of the law and *salvation* by *grace*, through faith. And declareth that Christ came not to call the righteous, but sinners to repentance. That he came to seek and to save that which was lost. And even assuring them, that Christ Jesus came into the world to save sinners ; that he receiveth sinners and eateth with them. That he inviteth all such to come to him and refuseth none that come, though ever so great sinners. That he has power on earth to forgive sins, and that all who hunger and thirst after righte-

ousness, shall be filled. And that if they will only ask, they shall receive, or seek they shall find, or knock, it shall be opened to them. The distressed sinner, hearing these soul quickening, and soul ravishing truths, feels a gleam of hope, springing up in his heart for a moment, that God will have mercy on his soul, and grant him salvation; and thinks he will obey the impression he feels in his heart, and bow to the feet of Jesus, and beg for mercy. But as he is about to yield, unbelief intercepts him, and says "this is too good news to be true. I am the chief of sinners. I have not only sinned by transgressing the law; but I have sinned against the gospel; I have rejected the light; I have grieved the spirit; I have neglected the great salvation; I have persecuted the followers of Christ, if not outwardly I have despised them in my heart. What shall I do to be saved? Oh! if I could only feel my sins forgiven as the children of God do; and feel Christ in me, the hope of glory, as they do!" But hear the soul begins to hear something about the bitter agonies of Christ, in the garden and on the cross; and how he bore our sins in his own body on the tree. And to have some realizeing view of the bleeding saviour, and begins to cry out in such language as this,

"T'were you my sins, my cruel sins,
His chief tormenters were,
Each of my crimes, became a nail,
And unbelief the spear."

Here the sinners heart, is broken for sin, through the evidence of divine truth, as he attends to that which he either reads in the bible, or hears from the faithful ambassadors of Christ, and what he feels in his own heart by the spirit. At length he resolves to forsake all for Christ, and to give up ever thing in point of affection, and fall on the mercy of God, and merits of Christ, and trust alone in the promises of the gospel.— And as soon as he thus submits to God, he feels his sins forgiven, and receives the spirit of adoption, whereby he can cry Abba Father. This spirit of adoption, is the substance of things which he hoped for while his soul was under the convincing operation of the evidence of things not seen. He had the evidence, and as he attended to that, he discovered more and more the need of the substance, and hoped that he should obtain it ; and as soon as he fully believed the evidence, and submitted to the requirements of the gospel, as stated by the evidence, he received the substance ; which completed his faith. He now feels justified *by faith*, and saved *by grace* ; and has peace

with God through Jesus Christ ; and rejoices in hope of the glory of God.

And receiving the end of his faith, even the salvation of his soul, and being sealed, with the holy spirit of promise, agreeable to the record of divine truth*. This spirit, which I consider the substance of the things hoped for before conversion, and received at the time of conversion, becomes in the heart the earnest of the heavenly inheritance, and is a substantial evidence of those things promised in the gospel, to him that overcometh,† Which things are yet unseen, but having this evidence, the soul presseth forward toward the mark, by obedience to all the sweet commandments of the gospel. And thereby, addeth to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity ; and thus running the race set before him. “ Looking unto Jesus, and steadily persevering, he in due time attaineth the mark, and obtaineth the prize, and coming into possession of the substance of those things hoped for, by the true believer. For so, an enterance shall be

* Eph. i. 13. and ii Cor. i. 22, and Chap. v. 5.

† Rev. iii. 12, and 21.

ministered unto him abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."*

Thus we may see, that our whole salvation is by *grace*, through *faith*; and that *faith* includes both the gift of God, in the substance and evidence; and the act of the rational creature in the belief of the evidence, and reception of the substance. But for a further illustration of the subject, I would just observe, that *repentance* is the gift of God, as much as *faith*; for we read that God hath exalted Christ to be a prince and a Saviour, to give *repentance* to Israel and remission of sins.† Does it therefore necessarily follow, that Christ repents for the sinner, and that the sinner has nothing to do about it? does it not rather imply, that Christ gives the sinner a space to repent,‡ and by his word and spirit, calls upon him to repent. The latter is certainly the truth, it is the sinner that repents. When Christ gave Israel this unspeakable favour, he called upon them to repent. Saying "*repent ye and believe the gospel*, Mark 1. 14. And Luke xiii. 3. *Except ye repent ye shall all likewise perish.*" Therefore it is plain that the gift of repentance is of God; but the act of repentance is of the sinner;

* See ii. Pet. † Acts v. 31. ‡ Rev.

in hearing and obeying the calls of God, in breaking off his sins by righteousness, and we might even extend the argument to all temporal blessings, as well as spiritual, for although they are all the gift of God ; they all come to us, by the use of proper means. But where the proper means are not used, those blessings cannot be reasonably expected. It is acknowledged, that the gifts and callings of God are without repentance, but in order to receive and enjoy those gifts, we must obey the callings, *repentance* is one of those gifts and *faith* is another, and in order that we may possess them both, we must repent and believe the gospel.

Extract of a letter written by JOSEPH SHAW, Esq. of Lincoln Plantation Maine directed to his Father in Standish, and transmitted to the editor, dated Nov. 8th 1820.

“ On the 13th of October last, I trust, the Lord, through the superabundant riches of his free grace ; and unmerited mercy, was pleased to manifest himself to me, and give me a satisfactory evidence, that for the sake of his son Jesus Christ, through faith in his name, I was justified from all my sins ; and that by the righteousness of Christ, I stood acquitted of all my transgressions, although, they appeared to be of the greatest magni-

lude. The happiness I felt I never can express, I felt and tasted that the Lord was good, and my tongue broke out in unknown strains and I sung surprising grace. With the eyes of my understanding, I saw the FATHER, and the SON at his right hand. The Father, was well pleased with the sacrifice made by the Son, and sent the holy spirit, which I felt in my heart reconciling me to God, not imputing unto me my trespasses. I viewed God to be an eternal fountain of love flowing toward mankind, and the only cause of the unhappiness of man, was his unreconciliation to the will of God. I have ever wished to believe the christian religion : but in the reconciling the heathen mythology, and the various kinds of religion subsisting among men, involuntary doubts arose respecting christianity, which I ever wished to silence : but it pleased the Lord in infinite condescension to remove all doubts from my mind ; and gave me such an evidence of the authenticity of the christian religion, that it seemed as if I could have convinced the whole world of the truth of my being a subject of the converting power of it. I have formerly, been very much dissatisfied with the plan of salvation as I understood it. But I now saw a most beautiful symmetry in every part of